

WHAT IS THE MANHAJ OF ‘IMAM’ ANWAR AL-AWLAKI?

WITH SOME POINTS OF BENEFIT FROM SHAYKH
‘ABDUSSALAAM AS-SIHAYMEE REGARDING SOME OF THE
IMPORTANT PRINCIPLES JIHAD AND FROM
SHAYKH ‘ABDUL’AZEEZ BIN RAYYIS AR-RAYYIS ON THE
ISSUE OF JIHAD DURING TIMES OF WEAKNESS¹

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

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“O you who have believed, fear Allaah as He should be feared and do not die except as
Muslims (in submission to Him).”

{*Aali-Imraan* (3): 102}

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¹ Refer to pp.28-48 of: http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah through whom you ask things from each other, and (respect) the wombs. Indeed Allaah is ever, over you, an Observer.”

{*an-Nisaa* (4): 1}

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“O you who have believed, fear Allaah and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.”

{*al-Abzaab* (33): 70-71}

To proceed:

‘Imaam ’Anwar al-Awlaki reached popularity due to many of his audio lectures being widespread in certain Islamic bookstores. His lectures such as *Lives of the Prophets*, *The Hereafter* ‘set’, *The Life of the Prophet (sallallaahu ’alayhi wassallam)*, *The Life of Abu Bakr (radi Allaahu ’anhu)*, *The Life of Umar (radi Allaahu ’anhu)*, *Constants in the Path of Jihad*, *The Story of Ibn al-Akwa* etc.

Yet upon closer scrutiny it is evident that he is a *takfeeree-jihadi* propagator who makes *takfeer* of the scholars who do not agree that Muslims should wage armed *jihad* during times of weakness, referring to them as being “hypocrites”! He stated on one of his lectures wherein he ‘explains’ a book by a Saudi *jibadee*, Yusuf al-’Uyayree, who according to his biographer ’Eesaa bin Sa’d al-Awshaan (and translated by “al-Barbaree” and “edited by Aboo Irsaad”) did not even study at school!!¹

¹ Yoosuf bin Saalih al-’Uyayree, also known as Aboo Qutaybah al-Makkee was a representative of the group which called themselves ‘*al-Qaa’idah in the Arabian Peninsula*’ which was headed by ’Abdul’Azeez al-Muqrin. Both died after shoot-outs with the Saudi police and al-’Uyayree was killed on 31 May 2003 CE. He fought in Afghanistan against the Soviets and then returned to Saudi Arabia in the early nineties and set himself up as a *takfeeree* ideologue. He has authored many books some of which have been translated into English by the *takfeerees* of the

Tibyan (Tughyaan!) Publications. Despite the fact that they were both killed by Saudi police forces they are still oddly referred to by some as being “mujaahideen” who “died in the path of Allaah”!?

In an interview with Mshari al-Zaydi of *Sharq al-Awsat* newspaper Shaykh 'AbdulMuhsin al-'Ubaykaan (*hafidhahullaah*) of Riyadh, the Shaykh was asked:

Many of the theoretical advocates of Al Qaeda, such as Yousef Al Airy and Faris Al Showail, have been quoting the religious edicts and opinions of prominent sheikhs on issues of Takfir and Jihad, implying that they are merely repeating the beliefs of Saudi religious leaders. What is your opinion on such practices?

Shaykh 'AbdulMuhsin al-'Ubaykaan (*hafidhahullaah*) answered:

These new militant leaders are the product of a revival that calls for political incitement and discord. They are willing to do anything that will serve their cause.

Mshari al-Zaydi, “Interview with Sheikh Abdul- Mohsen Bin Nasser Al-Obeikan” in *Sharq al-Awsat*, 24 May 2005 CE see: <http://www.asharq-e.com/news.asp?section=3&id=85>

Indeed, we see these Machiavellian traits in abundance with the *majaheel* “jihadi” imbeciles that frequent various *takfeeree-jihadi* websites and forums, such as the *takfeeree* ‘Islamic awakening’ forum of Abu Zubayr Saleem “al-Azzaami”, the temper tantrum throwing nitwit from South London. Abu Zubayr achieved notoriety in the late 90s and early 00s for his hasty support for the *Surooree-Qutbi-takfeeree* dialectic, with the *Qutbi* method being his more favoured method. Abu Zubayr along with this *takfeeree* colleagues from Tooting (in South London) has been responsible for misguiding many of the youth in regards to issues related to *eemaan*, *kufr* and *jihad*. Abu Zubayr was one of the main ideologues in London who impugned Imaam al-Albaanee with *irjaa'* basing his concepts on the void theories of Safar al-Hawali and Aboo Baseer at-Tartoosee, along with using *al-Muntada al-Islamee* as his base from which to do this. This mendacity is further exacerbated considering the fact that Abu Zubayr has actually studied at *Umm ul-Qura University*?! So unbeknown to many, Abu Zubayr casts aspersions upon Saudi Arabia itself. What is also evident with the *majaheel* who frequent the ‘Islamic Awakening’ forum is that they will adopt a whole host of false identities, fake pseudonyms and fraudulent titles in order to hide their actual identities due to their utter cowardice and fear of exposing themselves. This allows them to conduct themselves in a manner which is more reminiscent of the banter from a crèche.

Yet despite their so called support for “jihad” they are largely known as not even being able to defend themselves on the streets of South London and within the prisons of the *kuffaar* let alone upon any sort of battlefield! These IT geeks dedicate most of their time to getting cheap thrills from watching “jihadi” videos as opposed to seriously studying the *Usool* of the *deen*. What is further disturbing with the frolics of Abu Zubayr and his pubescent fraternity of unknown internet chameleons is that they will stoop to all manner of means in order to mock the Salafis. Recently they made images of two Salafis from the UK and super-imposed these images onto *kuffaar* iconography, so even image-making and gaining thrills from this is all fair play for Abu Zubayr and his teething cronies, even though the Prophet (*sallallaahu 'alayhi wassallam*) said on the authority of Ibn 'Abbaas (*radi Allaahu 'anhu*), as recorded in Saheeh Muslim that: “Every image maker will be in Hell, and a soul will be given to every image which he made so that it might torment him in Hell.” So the rule and judgement of Allaah and the Prophet (*sallallaahu 'alayhi wassallam*) regarding making images of humans goes out of the window for these fallacious charlatans.

A particular issue which seems to cause Abu Zubayr and his intellectually bankrupt followers to throw tantrums over is the issue of reporting extremists (who are planning terrorist operations) to the authorities and the police. Even though this issue has been affirmed by the Salafi scholars of the era as being something obligatory due to the benefits in warning about any possible terrorist attacks, many have somehow deemed this as being negative. In weighing up the benefits (*masaalih*) and harms (*mafaasid*) it is evident that it is incumbent to

report any terrorist plots to the police, hence the scholars' allowance of it. As for merely running to the police or the media when one happens to not agree with the particular views of another and then conjure up a premise that necessitates running to the police, then this is nothing but a farce which even the police would discredit for wasting their time! Furthermore, it must be said that in any case it is very hard for any Muslim to know the full whereabouts, movements, actions, beliefs and plans of others as they are not with them all the time to know. Therefore it seems that Abu Zubayr, who himself agrees with reporting terrorist plots to police, discredits those scholars who allow informing to the police in order to bolster his own credibility with the impetuous pseudo-jihadi buffoons and dimwits as a Shaykh on an equal footing with the *Salafi* scholars. Shaykh Saalih al-Fawzaan, who we understand Abu Zubayr respects, was asked:

Is informing about any corrupt individual who wants to destabilize the security of the country or who wants to spread corruption and mischief considered to be spying (tajassus) which Allaah has forbidden?

Answer from Shaykh Fawzaan:

This is not spying, because spying is going to the enemies from the kuffaar with the secrets of the Muslims in order for the enemies to discover these secrets. But this (informing) is just following up on the people of evil in order to prevent their evil and in order to purify the society from their filth. The spy (jaasoos) he is the one who the fuqahaa have said should be executed, he is the one who spies for the kuffaar against the Muslims. As for the one who keeps tabs on corrupt people in order to expose their evil, then such a person is not a spy.

See Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ajabaat al-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, Second Edition), pp.99-100.

Another rug pulled under the feet, as it were (!), from the hasty toddlers who are under the tutelage of Messrs Abu Zubayr and Nasim Chowdhury! So it is clear from the speech of Shaykh Saalih al-Fawzaan that reporting and informing on corrupt evil doers who are definitely known to be plotting to test out the chemical effects of bomb attacks on innocent women and children in the name of jihad, for example, have to be reported to the police. How this can be construed by Abu Zubayr and his pubescent posse as being "clandestine spying to the kuffaar about the secrets of the Muslims" is beyond those who justice and understanding of the *deen*.

In an article written by Abu Zubayr entitled 'Some Thoughts on the London Attacks' (dated 9 July 2005 CE on the 'Islamic Awakening' website) he frees himself from the evil of terrorist attacks, praising "**the zeal of the ordinary British population**" along with other traits of the *kuffaar* which he all-of-a-sudden now considers "praiseworthy." As a result, he praises the *kuffaar* and condemns the Muslims for not going on innovated demonstrations, protests and rallies by saying "**The British public have commendably far surpassed, in their efforts for the control order detainees, the British Muslims who have succumbed to fear from day one.**" As if prancing around on a foolish demonstration (which is based on the ideas of those who one claims to hate so much!) in some cases for known *takfeerees* and *khawaarij*, is the bench-mark to assess one's *eemaan* in Allaah and the Messenger (*sallallaahu alayhi wassallam*)!?

Within the article he also suddenly calls on Muslims in the UK to be "**law-abiding citizens**" something he did not seem to adhere to for the Muslims in Saudi when he was peddling around the views of the likes of Safar, Salmaan and Aa'id when they were imprisoned in Saudi!? Abu Zubayr also says: "**This is where the Muslim community must play its role in tackling those who are bent on destroying what we have been building for decades.**" (!!!) Then he says "**...that if it really was in their interests to prevent such attacks from occurring in Britain, they would have tried their best in reaching out to the**

See the first page of the biography written by one of his followers, 'Eesaa bin Sa'd al-'Awshaan.¹ Awlaki explained 'Uyayree's book entitled *'Thawaabit 'ala Darb il-Jihad'* [Constants on the Path of Jihad], transcribed and edited by "Mujahid fe Sabeelillah" and is Online to be downloaded here: <http://downloads.islambase.co.uk/booksEN/Constants.pdf> on page 46:

"These people can come in the form of Shuyookh and they will tell you that it is not the time for Jihad fe Sabeelillah, and because they are scholars you would listen to them. Allah says, "And there would have been some among you who would have listened to them." Why would they listen to these people? Because of the status they have. They are leaders in their community and even scholars. They discourage a Muslim from doing Jihad fe Sabeelillah; whoever discourages a Muslim from doing Jihad fe Sabeelillah is a Munafiq since this ayah is referring to the Munafiqoon. A Muslim who has become a Mujahid since this ayah is these people; he doesn't care about their status, their excellent style of speech, or their ruling. A Mujahid will do what Allah commands him to do. This is one of the most serious fitnas today and that we see, especially for the young brothers. Instead of their scholars encouraging them to do Jihad fe Sabeelillah, they are holding them back." !!

Awlaki continues on the same page:

"A great majority of our youth want to please Allah the proper way, but because of these Shuyookh and Muslim celebrities, they are holding back these youth from doing Jihad fe Sabeelillah. Look at how much sin that these people of status are accumulating! What they are doing falls under the service of the kuffaar; their da'wah is in service of the kuffaar. Whether they are paid for it or not, whether they meet with Intelligence Agencies or not, it doesn't make a difference. If what you are doing is serving the kuffaar, then you have become one of them." !!!

The lecture can also be heard and downloaded here: http://islambase.co.uk/index.php?option=com_content&task=view&id=308&Itemid=181

There are a number of points to append to these words from al-Awlaki:

vulnerable young people who may fall victims to wrong ideas." This is from one who in the late 1990s used to call the youth at *al-Muntada al-Islaamee* to the *kufr* of the Muslim rulers and accuse the major scholars of being *Murji'ah* and not knowing **"the reality of eemaan"**!! Yet in his article Abu Zubayr had the audacity to say: **"We should also be aware of falling into extremism or negligence, for often at times of crisis we notice the phenomena of Muslims going from one extreme to the other. Islam is a balanced religion, between extremism and negligence."** Alhamdulillah! So Abu Zubayr finally realized that it was time to warn against and refute extremism and the avenues to it?! About time too! He should be more consistent in his *manhaj*.

¹ This was available Online but appears to have been taken down from the site where the salafimanhaj.com team first found it.

1. With regards to “meeting with Intelligence Agencies” then the ones who fall into this the most are the likes of the so-called “jihadis”! The likes of Bakri, Aboo Qataadah al-Filisteene, Aboo Hamza and a whole host of other *takfeeree-jihadees* are well-known for their meetings with not even the police, but with Intelligence Services! Some of them have even been protected and sheltered by them! As in the case of Aboo Qataadah al-Filisteene after 9/11.
2. Awlaki seems to forget about the well known Islamic principle that has been mentioned by scholars such as Ibn Taymiyyah and Ibn Qayyim about abstaining from fighting during periods of weakness and inability, it is rather odd that Awlaki conveniently neglects all of this. See pp.37-64 of http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf
3. Awlaki says all of this as if he is somehow qualified!? His Islamic study is negligible, yet he does have a B.S. in Civil Engineering from *Colorado State University*; an M.A. in Education Leadership from *San Diego State University* and was working on a Doctorate in Human Resource Development at *George Washington University*!!? So all of his education has not even been on anything to do with Islaam! Indeed, he has mainly studied within the US, hardly a huge endorsement of his Islamic educational background and study for him to be promoted to the level of a ‘Shaykh’ and ‘Imaam’?!
4. Awlaki seemed to have made himself into a hero and gain credibility after the likes of Abdullah Faisal al-Jamaykee actually condemned him for spreading “CIA Islam” see Faisal’s lecture here wherein he quotes from a *Jumu’ah Khutbah* of Awlaki and condemns Awlaki for being a CIA agent: <http://www.archive.org/details/faisal1> As a result of this Awlaki then had to promote a radical image and this led Awlaki himself to go more extreme in order to bolster his credibility.
5. Awlaki is not known for having participated in any “jihad” whatsoever and this is what has to be highlighted. For he calls to it and hypes up his audiences with it, yet the question has to be asked: upon which battlefield has he fought on and where has he fought? This is important as while the Salafis are accused of non-involvement in jihad, even though a number of them have participated, these so-called “jihadi Shaykhs” have practically done nothing! The sum total of their contribution to “jihad” is getting themselves arrested and imprisoned over their own foolish statements.¹

¹ Or in the case of the *majaaheel* pubescent crowds that frequent forums such as ‘*Islamic awakening*’, their sum total involvement in any sort of “jihad” involves getting cheap thrills from watching “jihadi” videos!

So Awlaki translated a lecture by Yoosuf bin Saalih al-'Uyeree (or "al-'Ayeree" aka Aboo Qutaybah al-Makkee) who was killed in a shoot-out with Saudi police. Shaykh Saalih al-Fawzaan was asked:

A publication has been spread among the youth which permits killing the security forces and especially the inspectors and it is based on a fatwa from one of the students of knowledge, which rules these security forces to be apostates. We request from you respected Shaykh to explain the Shari' ruling with regards to this and the effects that will arise from this dangerous action.

Answer from Shaykh Saalih al-Fawzaan:

This is the madhhab of the Khawaarij, for the Khawaarij killed 'Ali bin Abee Taalib (radi Allaahu 'anhu) who was the best of the Sahaabah after Aboo Bakr, 'Umar and 'Uthmaan. The one who killed 'Ali bin Abee Taalib (radi Allaahu 'anhu) did he not kill a man of security? This is the madhhab of the Khawaarij and the one who gave them the fatwa allowing this is like them and one of them, we ask Allaah for good health. Inspectors are from the armies of the Muslims and they work to safeguard security.¹

Imaam Bin Baaz (*rahimabullaah*) was asked:

Is the work of the Mutawwa'een along with the security forces considered to be from the actions of being posted at the frontline (ribaah) or not?

Imaam Bin Baaz answered:

The work of the Mutawwa'een in every country along with the security forces against corruption and vice is considered to be jihad in the path of Allaah for whoever has rectified their intention.²

In another lecture entitled '*Allaah is Preparing us for Victory*' which has been transcribed Online by "Amatullah" and edited by "Mujahid fe Sabeelillah" here: http://islambase.co.uk/index.php?option=com_content&task=view&id=602&Itemid=171 and here: <http://www.salaatime.com/anwar.html> on page 18:

There will always be in this Ummah an at-Taa'ifah, but what is happening is that people will try to find a way out of responsibility and they will hang it on the 'Ulema saying, 'This 'Alim did not give this fatwa', 'This 'Alim did not tell us to fight Jihad fe Sabeelillah'. So they would blame it on the 'Ulema when there are 'Ulema who are telling you otherwise; they are telling you to do the right thing and there are 'Ulema carrying the right Manhaj.

¹ Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ajabaat al-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, Second Edition), pp.94-95.

² *Majmoo' al-Fataawaa Shaykh Bin Baaz*, vol.6, p.123.

They might be in jail, they might be killed, they might be underground¹ or they might not be famous because no television station will broadcast their Khutbah but they are 'Ulema. Another issue is that we are living in an interesting time where the 'Ilm of a person is in accordance to how famous he is and that is not a right standard for 'Ilm.

This lecture can be heard here:

http://islambase.co.uk/index.php?option=com_content&task=view&id=124&Itemid=181

Shaykh Saalih al-Fawzaan ibn 'Abdullaah (*hafidhabullaah*) was asked:

There are those who see that the hadeeth of the Prophet (sallallaahu alayhi wassallam): "Jihad is continuous until the Last Hour is established"² and then say "why do the scholars say that the Ummah is not able to make offensive jihad during our present era and that this time resembles the first Makkan period? And the Prophet (sallallaahu alayhi wassallam) said that "Jihad is continuous until the Last Hour is established."?

Answer from Shaykh Saalih al-Fawzaan:

Yes, *jihad* is continuous if the conditions and basics have been fulfilled then it is continuous. As for when the conditions and basics have not been fulfilled then it is to be awaited for until power, capability and readiness returns to the Muslims, so then they can fight their enemies. So for example, if you have a sword or a gun, can you face airplanes, bombs and rockets?? No, because this age what they have prepared then will lead to severe harm, if you have that which is ready to face what they have prepared, or the likes of it, then face them. As for you not having anything to face them, then Allaah says,

¹ This in itself is the archetypal *ikhwani modus operandi*, to only praise those who have been jailed, "underground" (meaning by this secretly hiding out in order to be elusive) or have been killed by Muslim security forces in Muslim countries.

² Shaykh Muhammad ibn Fahd al-Husayn says in his commentary and editing of Shaykh Saalih al-Fawzaan's treatise on *jihad*, with regards to this *hadeeth*: I did not find this *hadeeth* with this wording and what Aboo Daawood transmitted with the wording "*Jihad is continuous from the time Allaah sent me until the last part of this ummah fight the Dajjal*" has within the chain of transmission Yazeed ibn Abee Tushbah about whom Ibn Hajar said in *at-Taqreeb* "*majhool*." For this reason, he stated in *Fath al-Baaree* (vol.6, p.67) that in its chain of transmission is weakness. The wording that the scholars mention in the books of creed is as what at-Tahaawee (*raheemullaah*) said "*Hajj and jihad are both continuous with the leader of the Muslims, good or evil, until the Hour is established. They are not annulled at all or diminished*." Sharh 'Aqeedah Tahawiyyah, 387. See: Muhammad bin Fahd al-Husayn (ed.), Shaykh, Dr. Saalih bin Fawzaan al-Fawzaan, *al-Jihad wa Dawaabituhu ash-Shar'iyyah* (Riyadh: Maktabah ar-Rusd, 1424 AH/ 2003 CE), p.48.

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“...and do not throw (yourselves) with your own hands into destruction.”

{*Baqarah (2): 195*}

And this will harm the Muslims more than benefiting them, if indeed there is any benefit in it at all.

Al-'Allaamah Saalih al-Fawzaan (*wafaqahullaah*) also stated:

How many Muslims have been killed due to ignorant adventures which have angered the kuffaar, who have been stronger than them in such instances, and have led to death, displacement and destruction, la hawla wa la quwwata ilabillaah! They also claim that such ventures are jihad when they are not jihad because the conditions of jihad have neither been met and nor have the pillars of jihad been achieved. Therefore, such ventures are not jihad rather they transgressive actions which Allaah does not command to do.¹

There is also an issue with Awlaki, who is neither a scholar nor one who is known to have extracted knowledge from the well known scholars of Ahl us-Sunnah, presenting such major topics to the Muslim youth. *Al-'Allaamah*, Shaykh, Dr Saalih al-Fawzaan stated:

It is obligatory for the jaahil (ignoramus) to not speak and to keep quiet and fear Allaah, The Exalted and Majestic, and to not speak without knowledge, Allaah says,

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“Say, My Lord has only forbidden immoralities – what is apparent of then and what is concealed – and sin,² and oppression without right, and that you associate with Allaah that for which He has not sent down authority, and that you say about Allaah that which you do not know.”

{*al'A'raaf (7): 33*}

¹ *Al-Jihad: Anwaa'uuhu wa Ahkaamuhu*, p.92

² Any unlawful action

to be punished, this is obligatory.¹ As for discussing rulings of the Divine Legislation, falling into error and speaking about the honour of people in authority and the scholars and judging them with kufr or misguidance this is very dangerous for you O speaker! Those you speak about will not be harmed by your speech, and Allaah knows best.²

In the lecture *The Story of Ibn al-Akwa*, part 12 of the CD set produced by Dar Ibn al-Mubarak,³ Awlaki states after 38 minutes⁴ into the lecture that:

Overall, the entire population of earth today must have heard of Islam, they must have heard the name of Muhammad (sallallaahu 'alayhi wassallam) and must know something about Islam, Salah, Hajj – and that is a sufficient form of da'wah. The thing (that is said) is that “they have heard stereotypes about Islam”, “they have heard the wrong message”, “they have not been taught the truth about Islam”, well that’s what they used to say during the time of the Prophet (sallallaahu'alayhi wassallam)! All that they heard was that the Prophet (sallallaahu 'alayhi wassallam) was “insane”, “a magician”, “a sorcerer”, “a liar” that’s what they heard about Muhammad (sallallaahu 'alayhi wassallam). And the Sahaabah did not argue with them, proving to them, they just told them “become Muslim!” So CNN has done the job, BBC has done the job in spreading the da'wah, they have all done it! They’ve talked about Islam and they’ve raised the issue to the forefront so that’s what people talk about today over their dinner table.

La hawla wa la quwwata ila billaah! So CNN and BBC have spread Islamic *da'wab*?!! This is a nonsensical assertion. As for saying that the Sahaabah did not give *da'wah* to people first, then this is against the clear *hadeeth* as the Prophet sent the Companions out with specific duties in regards to giving the *da'wab*. The Companions did not just say to people “become Muslim!”, there is no evidence for such a method, rather we find it is reported on the authority of Ibn 'Abbaas (*radi Allaahu' anhu*) that Allaah’s Messenger (*sallallaahu 'alayhi wassallam*) said when he sent Mu'aadh (*radi Allaahu' anhu*) to Yemen: “You are going to a people who are from the People of the Book: So the first thing to which you call them should be the testimony that none has the right to be worshipped except Allaah.” - And in another narration: “that they testify to the Oneness of Allaah.” – “And if they obey you in that, then inform them that Allaah has made compulsory upon them five prayers every day and night. And if they obey you in that, then inform them that Allaah has made incumbent upon them a charity (*Zakah*)

¹ The Shaykh intends those of them who are hostile to the Muslims.

² Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ajabaat al-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, Second Edition), pp.56-58.

³ This edition was produced by Dar Ibn al-Mubarak (Beirut, August 2003) and distributed by al-Khandaq media.

⁴ Track no.8 of this part.

which is to be taken from the rich among them and given to their poor. And if they obey you in that then be careful not to take the best of their wealth (as Zakah), and be careful of the supplication of those who have suffered injustice, for there is no obstacle between it and Allah.”¹ Therefore, this hadeeth indicates that it is not sufficient to merely “believe” without: knowledge, certainty, acceptance, compliance, sincerity, truthfulness and love.

Also the Prophet (*sallallaahu ‘alayhi wassallam*) had *jawaami’ al-kalim* (comprehensive speech of a few words that carried extensive meanings) which was a gift that Allaah had given him (*sallallaahu ‘alayhi wassallam*) and the Companions understood and if it was necessary they asked for further clarity. As for us, we have to use vast words in order for people to understand and it is not sufficient for us to merely say “here’s CNN, now believe in Islam!” We have to clarify further in fact. Furthermore, when the Prophet wrote letters to Mawqawqis, Kisrah, Qaysar and the likes there were details in these letters. When he sent the Companions to different areas he sent specific people who understood as they had *fiqh* and a reciter of the Qur’aan, so it can be seen that the Prophet sent out people to send the *da’wah* who had good understanding, it was not a mere issue of “here’s what the enemies say about us, now you know about Islam, so become Muslim or we kill you!” Shaykh ul-Islaam Ibn Taymiyyah (*rahimahullaah*) said in *al-Jawaab us-Sabeeh*:

It is well known that Islaam manifested with knowledge and exposition before its manifestation via the hand and the sword. For the Prophet (sallallaahu ‘alayhi wassallam) remained in Makkah for 13 years manifesting Islaam with knowledge, exposition, verses and clear proofs and the Muhaajireen and Ansaar believed in it out of obedience and choice, without the use of the sword. When the verses, clear proofs and miracles were shown to them, then they manifested the sword. So if it is obligatory for us to primarily wage jihad against the kuffaar with the sword (i.e. militarily) it is rather more worthy of us to firstly explain Islaam and its signs to those who attack it.²

Imaam Ibnul-Qayyim (*rahimahullaah*) said in explaining the *hadeeth* of the Prophet’s (*sallallaahu ‘alayhi wassallam*) leaning during the *Jumu’ah khatbah*:

It is not preserved that he used to lean on a sword. Many ignoramuses think that the Prophet (sallallaahu ‘alayhi wassallam) used to hold his sword on the minbar as a sign that the deen is based on the use of the sword – this is disgraceful ignorance from two aspects:

¹ Reported by Bukhaaree (in *Kitaab uz-Zakat*) and Muslim (in *Kitaab ul-Eemaan*); the *hadeeth* is also reported by Imaam Ahmad in his *Musnad*, and in the chapters of *Zakat* in an-Nasaa’ee, ad-Daarimee and Ibn Maajah.

² Ahmad bin ‘AbdulHaleem bin Taymiyyah, *al-Jawaab us-Saheeh liman Badal ad-Deen al-Maseeh* (Cairo: Matba’ al-Madane, n.d.), vol.1, p.75.

firstly: It is preserved that he (sallallaahu ‘alayhi wassallam) used to lean on a staff or on a bow. Secondly: The deen is based on revelation and as for the sword then it is established on the people of misguidance and shirk. Madeenah of the Prophet (sallallaahu ‘alayhi wassallam) wherein he used to give khutab was conquered by the Qur’an and not by the sword.¹

Ibnul-Qayyim (*rahimahullaah*) said:

Conveying his Sunnah (sallallaahu ‘alayhi wassallam) to the Ummah is more virtuous than conveying arrows against the enemy, because many people do the latter while the former (conveying the Sunan) this is something which is only established by the inheritors of the Prophets and their successors within their nations – may Allaah make us from them with His Blessing and Virtue.²

He also said in *al-Qaseedah Nooniiyyah*: “Jihad with the clear proofs and the tongue; Comes before Jihad with the sword and the spear.”

It is also well known that *da’wah* to the *kuffaar* comes before fighting them.³ The Prophet (sallallaahu ‘alayhi wassallam) when he instructed the leader of an army he would advise him and those Muslims with him to have *taqwaa* of Allaah, he (sallallaahu ‘alayhi wassallam) would say to such a leader: *When you meet your enemies from the Mushrikeen call them to three virtues; mention Islaam to them and if they do not accept it then the jizya (must be paid by them to the Muslims) and if they do not pay it, then fight.*”

Sahnoon said:

I asked ‘AbdurRahmaan bin al-Qaasim: did Maalik instruct to give *da’wah* before fighting? He said: Yes, he (i.e. Imaam Maalik) used to say: “I do not view that the Mushrikeen be fought until they are called to Islaam.” I (Ibn ul-Qaasim) asked him (Maalik): so they (i.e. the Muslims) are not to plan against them and remain there until they are called to Islam? He (Imaam Maalik) said: “Yes.” I said: So whether we

¹ Ibn ul-Qayyim, *Shu’ayb al-Arna’oot* (ed.), *Zaad ul-Ma’ad* (Beirut: Mu’asash ar-Rosaalah, 1405 AH, 7th Edn.), vol.1, p.190.

² Ibn ul-Qayyim, *Jalaa’ ul-Afhaam fee Fadl as-Salah wa’s-Salaam ‘alaa Muhammad Khayr ul-Anaam*, Mashhoor Hasan (ed.), (Dammaam: Daar Ibn ul-Jawzee, 1420 AH/1999 CE), p.582.

³ See Hamad bin Ibraaheem al-Uthmaan, *Jihad: Anwaa’ahu wa Ahkaamuhu, wa’l-Hadd al-Faasil Baynahu wa Bayna’l-Fawda* (‘Ammam: Daar ul-Athariyyah, 1428 AH/2007 CE), pp.260-62.

Imaam ash-Shaafi'ee (*rahimahullaah*) stated:

Shaykh ul-Islaam Ibn Taymiyyah (*rahimabullaah*) viewed that the command to convey the *da'wah* was obligatory and he also viewed the sanctity of the blood of the *kuffaar* who had not had the *da'wah* conveyed to them, he said:

So the issue is: has the *da'wah* been conveyed adequately to the vast majority of non-Muslims? Let's see what one of the Imaams of the era, the Shaykh, al-'Allaamah, Muhammad bin Saalih al-'Uthaymeen (*rahimahullaah*) states about this important topic. Upon commenting on the saying of Allaah the Elevated:

“This Quraan has been revealed to me that I may therewith warn you and whomsoever it may reach.”

{*al-An'aam* (6): 19}

³ Ahmad bin 'AbdulHaleem bin Taymiyyah al-Harraanee, Muhammad Muhiyydeen 'AbdulHameed (ed.), *as-Saarim al-Maslool 'alaa Shaatim ir-Rasool* (Beirut: Daar ul-Kutub al-'Ilmiyyah, n.d.), p.104.

The Shaykh said:

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{...that I may therewith warn you...}

[Meaning] To warn you from defiance by it, His saying:

{...and whomsoever it may reach.}

This indicates that the evidences are not established upon those whom the Quraan has not been conveyed to. Likewise are those whom the Quraan has been conveyed to in a distorted manner, the evidences are not established upon them either, but their excuse is not the same as the excuse of those whom the Quraan has not been conveyed to at all, because it is upon those whom the Quraan has reached in a distorted manner to further investigate. However they may trust the person who conveyed the Quraan to them to a point where they do not need to investigate [for themselves].

The question is: Has the Islaamic religion been conveyed to the masses of non-Muslims in a manner that is not distorted?

The Answer: No! Never! And when the affair of those who act without wisdom emerged, it distorted the picture of Islaam even further in the eyes of the westerners and other than them. Those who plant bombs in the midst of people claiming that this is Jihad. The truth is that they harm Islaam and further turn people away from it.¹

Awlaki also states after 45 minutes into the lecture² of *The Story of Ibn al-Akwa* that if there are too few Muslims fighting on the battlefield then they can barricade themselves into a fortified building and wait for reinforcements!!? This is incorrect as rather the Muslims are allowed to flee! If at that point there are too few Muslim soldiers then this is an instance wherein it is allowed for the Muslims to leave the arena of Battlefield and regain reinforcements, however Awlaki is trying to assert that the Muslims must persist on fighting and barricade them into a building and carry

¹ *Fataawaa al-'A'immah*, p.55, originally translated by Abu 'AbdulWaahid Nadir Ahmed, see article 'Has Islam been properly conveyed to non-Muslims?': <http://www.madeenah.com/article.cfm?id=1191>

² After 2 and half minutes on track 9 of the Dar Ibn al-Mubarak (Beirut, August 2003) CD, part 12.

on fighting even though they will be overwhelmed. Shaykh, Dr ‘AbdusSalaam as-Sihaymee stated in his lessons explaining his book on jihad:¹

The second principle has preceded which mentioned the Divinely Legislated evidences which made the conditions of having strength and ability (to make jihad) but this is not sufficient itself as there also has to be added to this the issue of not bringing about a greater harm than leaving jihad. The Fuqahaa have also mentioned this wherein they say “if the kuffaar increase their numbers (on the battlefield) and it is most likely that we will be destroyed then we have to flee based on the saying of Allaah,

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“...and do not throw (yourselves) with your own hands into destruction.”

{*Baqarah* (2): 195}

Or if we are not able to harm them, then it is recommended to flee.”

“Recommended to flee (the battle)”, pay attention to this principle of the Fuqahaa that if the kuffaar increase in number in the battle and their numbers are more than that of the Muslims if the Muslims are sure that they will be triumphant they continue but if they are sure that they will be defeated and not able to harm the enemy then it is obligatory for them to flee the battle. If they cannot harm the enemy and all what will happen is Muslims getting killed then they have to flee the battle based on the saying of Allaah,

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“...and do not throw (yourselves) with your own hands into destruction.”

{*Baqarah* (2): 195}

Or if the Muslims are not able to harm them then it is recommended to flee, because the intended aim is not merely killing people or the souls of the Muslims or aiming to be martyred, rather the

¹ From the Shaykh’s explanation of his book *al-Jihad fi’l-Islam: Ma’fhumuhu, Dawaabituhu wa Anwa’uhu wa Ahdaafuhu*. The lesson was held in Jeddah, 5/6/ 1427 AH and was translated from the recording that was available on the website salafiduroos.

intended aim (of jihad) is to achieve benefits for Islaam and avert harms which may affect the Muslims.

Ibn Juzayy al-Maalikee stated that when the Muslims are being killed on the battlefield, then for them to flee is primary, Aboo Ma’aalee stated “there is no difference of opinion in this.”

There is no difference of opinion in this with the *Fuqabaa (rabeemahumullaah)* that if the Muslims are being killed, to withdraw takes precedence than standing to face the enemy because standing to face them will result in a greater harm and the harms of participating in jihad here will be worse than the harm of leaving off fighting.

Ash-Shawkaanee said “If it is known for sure that the kuffaar are overpowering and getting the better of the Muslims, then the Muslims have to avoid fighting them and get more fighters and gain the help of the people of Islaam”, he based this on the saying of Allaah,

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“...and do not throw (yourselves) with your own hands into destruction.”

{*Baqarah* (2): 195}

And this is taken generally even within a specific reason, and it is oft-repeated in Usool than the general expression takes precedence and not a specific reason. It is well-known that whoever goes forth while seeing that he is going to be killed, defeated or overpowered has thrown himself into destruction.

Shawkaanee deduces from the ayah

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“...and do not throw (yourselves) with your own hands into destruction.”

{*Baqarah* (2): 195}

...that in regards to ‘throwing oneself into destruction’ then when one knows for sure that the kuffaar are overpowering the Muslims the Muslims should leave of fighting in this instance, until

they get stronger power and stronger force so that the challenge will be stronger. However, when the Muslims are weakened and still fight, it will not be known when the reinforcements will come, so it is not a matter of merely trying to gain victory and martyrdom, rather it depends on the benefits that will be gained by the Muslims. Preventing the harms takes precedence over achieving the benefits and Shawkaanee used as a proof for this the well-known principle of the general meaning taking precedence over the specific reason, so even though this ayah was about a specific reason the general meaning of it is looked at and not the specific reason. So the ayah in its general words indicates that when Muslims will be destroyed (in any scenario) then they should stay away from what will cause destruction.

Awlaki says in the lecture *Allaah is Preparing us for Victory*:

Look at al-Iraq – who would imagine that Iraaq would be a land of jihad? Who would have even imagined that a few years ago?! Who would have thought that the land of Saddam turn in to a land of jihad?...it turns out to be the new jihad front for the Muslim Ummah today and the most important one. The land of Iraq is being prepared by Allaah, Azza wa Jall. The Iraqi people – without that twelve year sanctions and without the First Gulf War- would not have become the new Mujahideen front today...They took away Saddam and Abu Mus'ab az-Zarqawi (rahimahullah) replaced him.¹

La hawla wa la quwwata ila billaah! So Iraaq has become “the new and most important jihad front for the Muslim Ummah”!? So over a million souls have been lost and this is supposed to be “the new jihad front for the Muslim Ummah and the most important one”? There are bombings everyday in which hundreds of people are murdered and this is the “the new jihad front for the Muslim Ummah and the most important one”? The enemies of Islaam have encroached further into the land and this is supposed to be “the new jihad front for the Muslim Ummah and the most important one”? Women and children are killed nearly every day and this is supposed to be “the new jihad front for the Muslim Ummah and the most important one”? There is absolutely no safety to even go to the local market place and this is supposed to be “the new jihad front for the Muslim Ummah and the most important one”? By what stretch of the imagination did al-Awlaki manage to deduce that Iraaq is “the new jihad front for the Muslim Ummah and the most important one”?

¹ See page 24-5 of the transcription of the lecture here:

<http://downloads.islambase.co.uk/books/AllahPreparingVictory.pdf>

As for Awlaki’s saying that **“Iraq is being prepared by Allaah”** then indeed it is being prepared for kindling *fitna*! In his *al-Kabeer* (vol.12, p.384, no.13422), at-Tabarānī narrated via a good chain of narrators traced back to Naafi‘ (*radi Allāh ‘anhu*) who said: “The Prophet (*sallallāhu alayhi wassallam*) said: “O Allaah! Bless our *Shām* for us, O Allaah bless our *Yemen* for us” many times. On the third or fourth time, the Sahaabah said: “O Allaah’s messenger! And our *Iraq*?!” He (*sallallāhu alayhi wassallam*) said: “From there will appear earthquakes and *fitan* (tribulations, afflictions etc). From there the horn of *Shaitān* (satan) will appear.””¹

Other *hadeeth* scholars such as: al-Fasawee, al-Jurjaani, Aboo Nu‘aym and Ibn ‘Asaakir narrated via a *Sabeeh* (authentic) chain of narrators traced back to Saalim (*radi Allāh ‘anhu*) who said: “Allāh’s messenger said: “O *Allāh*! Bless our *Makkah* for us, bless our *Madīnah* for us, bless our *Shām* for us, bless our *Sā‘* for us and bless our *Mudd* for us.” One of the Sahaabah said: “O Allāh’s messenger! And our *Iraq*?!” The Prophet (*sallallāhu alayhi wassallam*) did not answer him. The man repeated his statement three times but the Prophet did not answer him and finally he (*sallallāhu alayhi wassallam*) said: “From there will appear the earthquakes and *fitan* (tribulations) and from there will appear the horn of *Shaitān*.””²

Imaam Ahmad narrated in his *Musnad* (vol.5, p.33) and his *Fadā’ilus-Sahābah* (p.719)³ via a *Sabeeh* chain of narrators from Ibn Huwālah that the Prophet (*sallallāhu ‘alayhi wassallam*) said: “O *Ibn Huwālah*! What would you do when *fitan* spreads throughout the land like the horns of bulls?” Ibn Huwālah answered: “What should I do, O Allaah’s messenger?” He (*sallallāhu ‘alayhi wassallam*) said: “Go to *Shaam*.”

Ibn ‘Asākir (vol.1, p.159) narrated a long conversation that took place between ‘Umar (*radi Allaahu ‘anhu*) and Ka‘b al-’Ahbaar tracing it back to Abee Idrees who said: Once ‘Umar (*radi Allaahu ‘anhu*) came to Shaam and said: “I intend to go to *Iraq*.” Ka‘b al-’Ahbaar then said: “I seek Allaah’s refuge for you from such a thing, O Ameerul Mu’minin.” ‘Umar then exclaimed: “Why do you hate

¹The *hadīth* is narrated through many ways of narrations mentioned in Mashhoor Hasan Aal Salmaan, *Iraq fee Ahaadeeth wa’l-Athaar il-Fitan* (Dubai: Maktabat ul-Furqaan, 1425 AH/2004 CE).

²The *hadeeth* is narrated through many authentic ways of narration mentioned in Mashhoor Hasan Aal Salmaan, *Iraq fee Ahaadeeth wa’l-Athaar il-Fitan* (Dubai: Maktabat ul-Furqaan, 1425 AH/2004 CE).

³And many others; all mentioned in Mashhoor Hasan Aal Salmaan, *Iraq fee Ahaadeeth wa’l-Athaar il-Fitan* (Dubai: Maktabat ul-Furqaan, 1425 AH/2004 CE).

my going there?” Ka’b answered: “In it (Iraq) there are nine tenths of evil, the incurable ailment, the deviants amongst the Jinn and Hārūt and Mārūt and in there Iblīs has laid his eggs and had his chicks.”^{1 2}

Shaykh Mashhoor Hasan Aal Salmaan stated in his book of *Iraq fee Abaadeeth wa’l-Athaar il-Fitan* (Dubai: Maktabat ul-Furqaan, 1425 AH/2004 CE):

In his *Sabeeh* (vol.7, p.77), Imaam al-Bukhaaree narrated and so did Ahmad (vol.2, pp.85, 153) from Ibn Abi Nu’aim to have said: “I was in the presence of Ibn ‘Umar (*radi Allāhu ‘anhu*) when a man from Iraq came and asked him regarding a *Muḥrim* who kills a fly. Ibn ‘Umar said: “O people of Iraq! You ask me about the *Muḥrim* who kills a fly and you killed the son of the daughter of Allaah’s Messenger (*sallallāhu ‘alayhi wassallam*) about whom he (*sallallāhu ‘alayhi wassallam*) said: “*They (i.e. al-Hasan and al-Husain) are my two sweet basils in this world.*””” And his book *Mukhtasar Sabeeh al-Bukhārī* (vol.1, pp.130-311) Shaykh al-Albaanee (rahimahullah) commented on Ibn ‘Umar’s *hadīth* which includes “and our *Najd*” saying:

“I say that the words “and our Najd” refer to Irāq as some authentic narrations state.

This was interpreted as such by al-Khattābī and al-‘Asqalānī, as I clarified in my Takrīj Fadā’ilush-Shām (pp.9-10, hadīth no.8).

So the word ‘Najd’ mentioned in al-Bukhaaree’s narration refers plainly to ‘Iraq as stated in the other narrations.

Having stated the same thing regarding Najd being Iraq and the surrounding area, al-Karamānī said in his interpretation of *Sabeeh al-Bukhaaree* (vol.24, p.168):

The word *Fitnah* may encompass earthquakes, turmoil and afflictions that take place amongst people; this interpretation would be more comprehensive. The word was also interpreted to mean that people of the east were disbelievers at that time hence it is they who would excite enmity amongst Muslims. **Besides, it was the people of Irāq and the people of the eastern surrounding terrain who excited the Jamal and Siffin crises and from amongst them the Khawārij emerged and from amongst them the Dajjāl (Pseudo Messaiah) and Ya’jūj and**

¹Narrated by: Ibn ‘Asaakir via many ways of narrations (vol.1, pp.120-121, 121, 121-122, 159). All these narrations include praise of Shaam. For more clarification on this, kindly refer to *al-Hinnā’iyyāt*. Some of the narrations mention Iraq such as the one (vol.1, p.121) that states: “*I seek refuge with Allaah for you from Iraq, O Ameerul Mumineen; it is the land of deceit and witchcraft, it includes nine tenths of evil, the ailment and every disobedient devil.*” This narration was also narrated by Ibn al-Murji in *Fadā’il-Baitil-Maqdis*, pp. 64-65, 442-443.

²This narration was also narrated by Imaam Maalik in his *al-Muwatta’* via an authentic chain of narration. Another narration was narrated by al-Balaathuree in his *Ansābul-Ashrāf* (vol.10, p.387) via a weak chain of narrators. For more details, refer to the original Arabic text.

Ma'jūj (Gog and Magog) will come out. As for the word "horn", it was interpreted to refer to that which is evil.

Ibn Battal stated the same in his interpretation of *Sahīh al-Bukhārī* (vol.10, p.44).¹

Interestingly, Awlaki appears to promote jihad yet these *khawarij* of Iraaq are in fact just the type of Khawaarij against whom jihad should be also waged, for Shaykh ul-Islaam Ibn Taymiyyah noted;

Ahl us-Sunnah, and all praise is due to Allaah, are agreed on the fact that they (the Khawaarij) are misguided innovators and that it is obligatory to fight them according to the authentic texts. The best of actions of leader of the believers 'Ali (radi Allaahu 'anhu) was his fight against the Khawaarij.²

As for the Iraqi people being "the new Mujahideen front" then the majority of the country is controlled by extremist *Rawaafid*! Is it among these whom the Muslim Ummah should take the lead from? For more on the correct Islamic stance regarding the situation in Iraaq refer to the book *Who's in for Iraaq?* by Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis available from salafimanhaj.com.

¹ Most of the translations here regarding the scholars explanations of the hadeeth are from the forthcoming translation by Iman bint Zakaria Abu Ghazie of Shaykh Mashhoor's book on Iraaq.

² Ibn Taymiyyah, *Minhaaj us-Sunnah*, vol.6, p.116

SHAYKH 'ABDUL'AZEEZ BIN RAYYIS AR-RAYYIS ON JIHAD DURING TIMES OF WEAKNESS¹

SECOND POINT: If it becomes clear that the Divinely Legislated Jihad is legislated due to other corroborating factors, which is establishing the deen of Allaah in the earth, before calling to it (Jihad) there must be the presence of the Divinely Legislated detailed fiqh along with deep and lengthy analysis. So will calling via this means lead to the intended aim (establishing the deen of Allaah) or not?

From the particular affairs in comprehending the condition of the Muslims is that if they are weak due to their numbers or due to their lack of preparation in relation to their enemies it is not correct for them to tread the path of armed jihad against the enemy due to their condition of weakness. What makes this apparent is the fact that Allaah did not instruct His messenger (*sallallaahu alayhi wassallam*) and the Companions (*radi Allaahu 'anhum*) to fight the *kuffaar* when they were in Makkah due to their weakness in number and in readiness in relation to their enemies. Ibn Taymiyyah said:

It was instructed to abstain from fighting them due to his inability and the inability of the Muslims, then when they migrated to Madeenah and gained assistance, Allaah permitted him to make armed jihad and then when they grew in strength Allaah prescribed for them fighting and did not prescribe fighting for them for their own safety as they were not able to fight all of the *kuffaar*. But when Allaah opened up Makkah for them and halted fighting against the Quraysh and the kings of the Arabs and a delegation of Arabs came into Islaam, Allaah instructed the Prophet (*sallallaahu alayhi wassallam*) fighting all of the *kuffaar* except those who had a temporal bond of agreement and Allaah instructed him to annul those absolute agreements and that which annulled it was leaving fighting.²

He also said:

The reason for that tax upon them is only when the deen is manifest and raised such as jihad and their adherence to paying the *jizya* and subjugation. So when the Muslims were in a state of weakness in the beginning the duty (which the non-Muslims pay to the Muslim state) was not Divinely Legislated, only after the deen had been completed and manifest was that Divinely Legislated.³

¹ Refer to pp.28-48 of: http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf

² *Al-Jawaab as-Saheeh*, vol.1, p.237

³ *Iqtidaa' as-Siraat ul-Mustaqeem*, vol.1, p.420

Then he said:

This was the result of patience and consciousness of Allaah which Allaah instructed (the Muslims to have) at the very beginning of Islaam and during that time the jizya was not taken from any of the Jewish community, or other non-Muslim communities, who were living in Madeenah. Those verses applicable to every Muslim in a state of weakness who is not able to aid Allaah and His messenger with his hand or via his tongue (i.e. by speaking), but could help by using what he was able to by his heart and the likes. The verses about subduing those non-Muslims who have contracts with Muslims are applicable to every strong believer who is able to help the deen of Allaah and His Messenger with his hand and tongue (i.e. via speaking). It is with these verses that the Muslims were applying during the last epoch of the Messenger of Allaah (sallallaahu alayhi wassallam) and during the epoch of his rightly guided caliphs. And thus it will be until the Day of Judgement as there will never cease to be a group from this ummah who are well established on the truth who help Allaah and His Messenger with complete help. So whoever from the believers is weak in the earth or is weak in the time in which he is living in, must apply those verses of the Qur'aan which mention patience and forgiveness against those who are seeking to harm Allaah and His Messenger from those who were given the scriptures prior and also from the polytheists. As for those people who are in a state of strength then they are to apply the verses regarding fighting the leaders of kufr who slander the deen. They are also to apply the Qur'anic verses regarding fighting those who were given the scriptures prior until they pay the jizya and are subjugated.¹

Shaykh 'AbdurRahmaan as-Sa'dee (*rabeemabullaah*) said:

These verses include the order to fight in the way of Allaah and this was after the hijra to Madeenah. So when the Muslims became strong Allaah instructed them to fight, after they were instructed to abstain from it.²

He then said:

And from it: is that if fighting was obligated upon them, with their small numbers and many enemies, that would have led to Islaam disappearing. Some of the believers held that fighting during that condition was improper. What is actually suitable in such a period of weakness is to establish what Allaah has instructed from tawheed, prayer, giving charity (zakah) etc. As Allaah said,

¹ *As-Saarim al-Maslool*, vol.2, p.413

² *Tafseer*, p.89

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“But if they done what they had been instructed to do it would have benn better for them and would have strengthened (their faith).”

{an-Nisaa (4): 66}

So when they migrated to Madeenah and Islaam became powerful, Allaah prescribed fighting for them at the suitable time.¹

Shaykh Muhammad bin Saalih al-‘Uthaymeen (*rahimahullaah*) said:

There is a necessary condition within this which is that: the Muslims have ability and power that enables them to fight. If they do not possess the power yet put themselves forward to fight, they will be destroyed.² For this reason, Allaah did not obligate the Muslims to fight whilst they were in Makkah as they were unable due to their condition of weakness. But when they migrated to Madeenah and established the Islamic state they assumed power and were instructed to fight. Based upon this there is no escape from this condition and if not the remaining obligations would be redundant as all of the obligations have the condition of ability based on Allaah’s saying,

“Fear Allaah as much as you can...”

¹ *Tafseer*, p.188

² This is what has occurred with many of the so-called “leaders of jihad” that were based in London, which serves as an excellent example of where such misguided actions in the name of “jihad” materialised into nothing, largely due to not taking the advice of the scholars of Ahl us-Sunnah and *Salafiyah*. They have either openly freed themselves from such desperate terrorist actions committed in the name of jihad or their hasty and naive plots have been completely destroyed leaving no positive benefits whatsoever from their actions and only bringing about harm to their own selves. Whether it be running websites from shed hide-outs in Tooting (South London) to plotting to hijack trans-Atlantic airliners to planning to kill nightclub-goers to hatching plots to kill women and children – the end results have not reaped anything positive and have only brought about greater harms. Yet oddly enough despite all of these terrorist intrigues against those whom they claim to hate so much, when the going gets tough these terrorists begin to evoke how “British” they are and the rights that they should deserve as a result?! If this is not the case then such imprisoned individuals all of a sudden request “sympathy” from those Muslims who they showed no sympathy to whatsoever and in fact had described as being “spies”, “Jews”, “hypocrites” and “sell-outs”. [TN]

{*Taghaabun* (64): 16}

And Allaah’s saying,

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“Allaah does not burden a soul more than it can bear...”

{*Baqarah* (2): 286}.¹

Then Shaykh ‘Uthaymeen (*rahimahullaah*) said in response to a question related to the Islamic society’s need for *jihad* in the path of Allaah which asked:

The virtue of jihad and its lofty status in the Divine Legislation of Islaam is in order for the deen to be entirely for Allaah. In addition to this I ask: is fighting obligated or permissible without being prepared for it?

The answer from Shaykh ‘Uthaymeen (*rahimahullaah*):

It is not obligated and it is not permissible without being prepared for it. Allaah did not obligate on His Prophet (sallallaahu alayhi wassallam) whilst he was in Makkah to fight the Mushrikeen and permitted His Prophet in the Treaty of Hudaibiyah to make an agreement with the Mushrikeen.² This was an agreement which if a person read would

¹ *Sharh ul-Mumti*, vol.8, p.9

² The *Hudaibiyah Treaty* was made between the Muslims and the polytheists of Quraysh. When the *mushrikeen* of Quraysh witnessed the determination of the Muslims to risk their lives, properties, wealth and families for their faith in order to spread it peacefully, they realised that the Prophet Muhammad (*sallallaahu alayhi wassallam*) and his followers (*radi Allaahu ‘anhum*) could not be bullied or frightened by mere scare tactics. Therefore, a treaty of reconciliation and peace was made between the Quraysh and the Muslims. The clauses of the treaty were:

- The Muslims would return and come back in the following year (7 AH) but they would not stay in Makkah for more than three days and without arms except those concealed.
- War activities were to be suspended for ten years, during which both sides will live in security with neither side waging war against the other.
- Whoever wishes to join Muhammad (*sallallaahu alayhi wassallam*) was free to do so and likewise whoever wished to join the *mushrikeen* of the Quraysh was also free to do so.
- If anyone from the Quraysh joins Muhammad (*sallallaahu alayhi wassallam*) without his parent’s or guardian’s permission, he should be sent back to the Quraysh, but should any of Muhammad’s followers return to the Quraysh, he was not to be sent back. (Safiur-Rahman al-Mubarakpuri, *The Sealed Nectar (ar-Raheequl-Makhtum)* Darusalam, 2002, p.403)

think that within it was a setback for the Muslims. Many of you know how the Treaty of Hudaibiyah was to the extent that 'Umar ibn al-Khattab (radi Allaahu 'anhu) said "O Messenger of Allaah! Are we not upon the truth and our enemies upon baatil?" The Messenger of Allaah (sallallaahu alayhi wassallam) said "Yes." 'Umar said "Then why should we accept such difficult terms in the affairs of our deen?" 'Umar thought that there was a setback for the Muslims within the treaty. However, there is no doubt that the Messenger of Allaah (sallallaahu alayhi wasallam) has more understanding than 'Umar and Allaah permitted the Messenger to do that. The Messenger of Allaah said "Indeed, I am the Messenger of Allaah and I would not disobey him and He will help me" so if it was clear that the treaty was a setback for the Muslims then this indicates to us brothers an important issue which is the strength of a believer's trust in his Lord. So what is important is that it is obligatory upon Muslims to wage jihad in order to make the word of Allaah the most high and so that the deen will be entirely for Allaah. However, currently we do not possess as Muslims that which can enable us to wage jihad against the kuffaar, even if is defensive. As for offensive jihad then there is no doubt that this is not possible right now until Allaah brings consciousness to the ummah which prepare the ummah in terms of eemaan, personally and militarily. As for us today in this regard we are not able to wage jihad.¹

What also proves that strength is a primary condition to establishing offensive *jihad* (to spread the borders of Islaam) is that Allaah made it a condition in a number of obligations where one Muslim man would be opposed to two, as Allaah said,

The treaty was significant in that the Quraysh began to recognise the Muslims legitimate existence and began to deal with them on equal terms. Safiur-Rahman al-Mubarakpuri notes in his biography of the Prophet Muhammad (sallallaahu alayhi wassallam) pp.407-408: "The Muslims did not have in mind to seize people's property or kill them through bloody wars, nor did they ever think of using any compulsive approaches in their efforts to propagate Islam, on the contrary their sole target was to provide an atmosphere of freedom in ideology or religion, **"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve."** {*al-Kahf* (18): 29}" The Muslims on the other hand had the opportunity to spread Islaam over areas not then explored. When there was the peace agreement, war was abolished, and men met and consulted each other, none talked about Islaam intelligently without entering it; within two years following the conclusion of the treaty, twice as many people entered Islaam than ever before. This is supported by the fact that the Prophet (sallallaahu alayhi wassallam) went out to al-Hudaibiyah with only 1400 men, but when he set out to liberate Makkah, two years later, he had 10,000 men with him. [TN]

¹ Liqaa' (open session) Thursday, 33 during the Month of Safar 1414 AH/1/1994 CE

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“Now Allaah has lightened your (task), for he knows that there is weakness in you. So, if there are a hundred of you that are steadfast, they will overcome two hundred. And if there are a thousand of you, they will overcome two thousand, by the permission of Allaah. And Allaah is with those who are patient.”

{*al-Anfaal* (8): 66}

So if the *kuffaar* are three times the number of Muslims, fighting would not be obligated on the Muslims and it would be correct for them to runaway as the *Sabaabah* did at Mu’tah. This makes it certain that strength is a condition and also from this is what has been reported by Muslim from an-Nawwaas bin Sam’aan in the story of the Eesaa’s (*alayhi salaam*) killing of the Dajjaal, he narrated: The Messenger of Allaah (*sallallaahu alayhi wassallam*) said “*Allaah will reveal to Eesaa “I have brought forth from my servants some people who no one will be able to fight against; take these people safely to Mount Toor” and then Allaah will send Yajooj and Majooj...*” Imaam Nawawee (*rabeemahullaah*) said:

The scholars have said that the meaning of this hadeeth is that when there is no power or ability due to his inability to defend himself and the meaning of their flight to Mount Toor is: to gather the people all together and establish a fortified place for them.¹

Within this *hadeeth* it can be seen that when the strength of ‘Eesaa (*alayhi salaam*) will be weak in relation to the power of Yajooj and Majooj, Allaah will order ‘Eesaa not to fight or to wage *jihad* against them, this indicates that strength is a condition (for waging armed military *jihad*).

THIRD POINT: In addition to strength in numbers and preparation, there must also be strong **eemaan and Islaam with the Muslims** – if not, if the sins of the Muslims are manifest and abundant and their establishment of the *deen* is weak, especially in regards to *tawheed* and the *sunnah*, so that there *shirk* and innovation prevalent along with disobedience (to Allaah) from the Muslims and such people are the majority, if the state of the Muslims is like this then they are distant except if Allaah wills with His Virtue and Mercy. Allaah says,

¹ *Sharhu Muslim*, vol18, p.68

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“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves.””

{*Aali-Imraan* (3): 165}

Ibn Jareer (*rahimahullaah*) said:

“From where has this come to us?” From whence has this come from and from whence have we been tried whilst we are Muslims and they are Mushrikeen? And the Prophet of Allaah (sallallaahu alayhi wassallam) fulfilled (the trust) for us by conveying the revelation from the heavens and our enemies are people of kufr, who disbelieve in Allaah and commit shirk. Say O Muhammad to the believers with you from the Sahaabah “it is from your own selves” and Allaah says “Say to them: this has afflicted you due to what is in your own selves from disobeying my instructions and your leaving obedience to me, this is not due to others or anyone else except yourselves.”¹

He transmitted this from a group of the *Salaf* such as ‘Ikrimah, al-Hasan, Ibn Jurayj and as-Suddee. Aboo Dardaa’ said: “You only fight with your actions.”² Shaykh ‘AbdurRahmaan as-Sa’dee said:

“From where has this come to us?” means: from whence have we’ve been afflicted and what has afflicted us and caused us to be defeated? Say it is from your own selves when you disputed and disobeyed after I had shown you what you love. So blame your own selves and be warned of such destructive reasons.³

Ibn Taymiyyah said:

Whenever the kuffaar become manifest, that is due to the sins of the Muslims which necessitates a weakness in their eemaan. But then when they repent and perfect their faith Allaah will help them, as Allaah said,

¹ *Jaami’ al-Bayaan fee Tafseer il-Qur’aan*, vol.4, p.108

² Bukhaaree appended it in *Kitaab ul-Jihad, Bab ‘Amal as-Saalih qabla Qitaal* (*The Book of Jihad*, chapter entitled ‘Righteous Actions Comes Before Fighting’).

³ *Tafseer*, p.126

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“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

{*Aali-Imraan* (3): 139}

And Allaah says,

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“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves””

{*Aali-Imraan* (3): 165}¹

Then he said:

As for the victory (of the kuffaar), Allaah gives the upper hand to the kuffaar against the believers at times as He let the believers triumph over the kuffaar as was the case for the Companions of the Prophet (sallallaahu alayhi wassallam) against their enemies. However, the end is for those who are conscious of Allaah, as Allaah says,

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“Indeed We will grant victory to Our Messengers and those who believe in the worldly life and on the Day when the witnesses will stand forth.”

{*Ghaafir* (40): 51}

Yet if the Muslims are weak and their enemies are manifest over them that is due to the sins of the Muslims and their mistakes. Either it is due to their negligence in performing

¹ *Al-Jawaab as-Saheeh*, vol.6, p.450

their obligations secretly and openly or due to their enmity in challenging the boundaries (of Allaah) secretly and openly. Allaah says,

أَمْ أَمْرًا ۖ أَفَلَا يَتَذَكَّرُونَ ۚ أَفَلَا يَرَوْنَ أَنَّ اللَّهَ يَوْمَ الْقِيَامِ مُبَوِّدُهُمْ أَوْ يَتَّبِعُهُمُ الْيَأْسُ ۚ

“Those of you who turned back on the day the two hosts met (i.e. on the battle of Uhud), it was Shaytaan who caused them to run away (from the battlefield) because of the sins they had earned.”

{*Aali-Imraan* (3): 155}

And Allaah says,

أَمْ أَمْرًا ۖ أَفَلَا يَتَذَكَّرُونَ ۚ أَفَلَا يَرَوْنَ أَنَّ اللَّهَ يَوْمَ الْقِيَامِ مُبَوِّدُهُمْ أَوْ يَتَّبِعُهُمُ الْيَأْسُ ۚ

“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves””

{*Aali-Imraan* (3): 165}

Allaah also says,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ ۚ

“And Allaah will surely support those who support Him (i.e. His cause). Indeed, Allaah is Powerful and Exalted in Might. (And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allaah belongs the outcome of (all) matters.”

{*al-Hajj* (22): 40-41}¹

Ibn Qayyim said:

If the servant (of Allaah) reflects on the reason and cause his preoccupation with rejecting (such reasons and causes) would be more serious to him. If the servant (of Allaah) is a transgressor, then he is the one who has allowed transgression to command upon his own self. As Allaah says,

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“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves””

{*Aali-Imraan* (3): 165}

So He informed that the harm that the enemies do to them and their victory over them (Muslims): it is all due to the Muslims own transgression. Allaah says,

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“Whatever calamity befalls you then it is due to what your own hands have earned. And He pardons much.”

{*ash-Shooraa* (42): 30}²

Then Ibn Qayyim said:

Likewise, victory and complete assistance (from Allaah) is only of the people of complete eemaan, Allaah says,

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¹ *Majmoo’ al-Fataawaa*, vol.11, p.645 and also see vol.8, p.239 and vol.14, p.424

² *Madaarij us-Saalikeen*, vol.2, p.240

“Indeed We will grant victory to Our Messengers and those who believe in the worldly life and on the Day when the witnesses will stand forth.”

{*Ghaafir* (40): 51}

And Allaah says,

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“So We supported those who believed against their enemy and they became dominant.”

{*as-Saff* (61): 14}

So whoever is deficient in his eemaan, his portion of support and assistance (from Allaah) will also be deficient. Therefore, if a servant (of Allaah) is afflicted in his own self or in his wealth, or by his enemies being dominant over him, then all of this is due to his own sins or due to his abandoning of the obligations or due to his involvement in haraam. All of this is from his deficiency in eemaan. Due to this some people bring up a number of problems regarding Allaah’s saying,

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“And never will Allaah grant to the disbelievers a way over the believers.”

{*an-Nisaa*’ (4): 141}

And many people answer that the meaning of this verses is that Allaah will not let the disbelievers have a way over the believers in the Hereafter and some of them say that the verses means Allaah will not let the disbelievers have over the believers a way in terms of proof. What is correct is: The likes of these verses is that the way will be obliterated for the people of complete eemaan if their eemaan becomes weak, then their enemies will have a way over them, due to their deficiency in eemaan. As a result, they will have a way over the believers due to what the believers have left from obedience to Allaah. The mighty believer is victorious, supported, helped and protected (by Allaah) wherever he is, even if they

gather against him from all sides, as long as he establishes the reality of eemaan and its obligations openly and secretly. Allaah said to the believers,

أَلَا تَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ أَفَلا تَعْلَمُونَ

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

{*Aali-Imraan* (3): 139}

This guarantee is only due to their eemaan and their actions which is like a solider of Allaah which Allaah protects them with and does not abandon or depart from them as the actions of the kuffaar and munafiqeen are lost and if it is for someone else (i.e. not the believers) it would not be in accordance with his command.¹

So if the Muslims return to their true *deen* based upon the Book and the *sunnah* with the understanding of the *Salaf* of the *ummah*, Allaah will help them and grant for them honour and empowerment as Allaah says,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ

“Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for the, after their fear, security, (for) they worship Me, not associating anything with Me.”

{*an-Noor* (24): 55}

¹ *Ighaathat ul-Luhfaan*, vol.2, p.182

Shaykh 'AbdurRahmaan as-Sa'dee said:

This is from the truthful promises, He promises whoever establishes eemaan and righteous actions from this ummah that He will grant them succession in the earth and be khulafaa' (successors) in the earth. He will establish their religion for them which He has preferred for them, which is Islaam, which is above all other religions which He has preferred for this ummah, due to the ummah's virtue, nobility and blessing. Those who establish it (the deen) will be firmly established and also due to their open and secret establishing of Allaah's Divine Legislation within their own selves and within others (from other religions and kuffaar who have been overpowered). Allaah will substitute after their fear wherein one could not manifest his deen or fear from the harm of the kuffaar against him and the condition of the Muslims is insignificant in comparison to that of the others and the people of earth throw at them from one bow and wreak havoc against them. Allaah promised them these affairs at the time of the descent of the ayah: succession in the earth and empowerment in the earth, empowerment in the earth to establish the Islamic way of life, complete security wherein they worship Allaah and do not associate anything with Him not fearing anyone except Allaah. So the core of this ummah established eemaan and righteous actions in order to be successful others. Allaah established them with countries and pious servants (of Allaah) from the eastern parts of the earth to the west and complete safety was obtained along with total empowerment. This is from the wondrous and splendid signs of Allaah and the affair will remain in this way until the Last Hour. As long as the people establish eemaan and righteous actions there is no escape from finding what Allaah promised has them. And if the kuffaar and munaafiqeen (hypocrites) overpower the Muslims at times, this is due to Muslims being devoid of eemaan and righteous actions.

O truthful Muslims and believers, this path honours Islaam and the Muslims and establishes them in the earth. So traverse this path and work hard to increase taking this path and do not let Shaytaan deceive you and set you back by thinking that this way is beyond reach and time as many have been deceived.¹ As we are not instructed by our Lord except by conveying what Allaah loves and what His Messenger (*sallallaahu alayhi wassallam*) loves and traversing the Prophetic path. This is all so that we will be upon knowledge that if Allaah wanted the guidance of those called and the honour of Islaam and the Muslims he will do as He said,

¹ Indeed, this is what has happened to those who have rushed to *takfeer*, as they are usually the most impatient of people who are merely looking for a quick-fix. They thus look for an easy and simplistic option, which is to place all blame at the feet of the rulers, attempt to defer everything on them and then justify some form of violence in order to achieve their aims. This is as opposed to traversing the long route with patience and perseverance. [TN]

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“And if their evasion (from you O Muhammad) is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign (then do so). But if Allaah had willed, He would have united them all together on true guidance. So never be of the ignorant.

{*Al-An'aam* (6): 35}

And remember that the one who is hasty for something before its time will be punished by being deprived of it.

ATTENTION!

Whoever has any knowledge of the condition of the Islamic *ummah* today, no matter how small his knowledge of the situation, and is an honest truthful advisor will see that what some people are doing in the name of calling the *ummah* to *jihad* against the *kuffaar* and offensive *jihad* is what is destroying the *ummah* and taking it into an abyss, unto Allaah we complain. In this current age strong adherence to the *deen* has been lost, the flags of *shirk* have been raised wherein *dua* is made to the '*awliya* and people seek closeness to them and the pegs of *Soofism* and innovation have been beaten; *ilhaad* and *tahreef* (distortion) of the Names and Attributes of Allaah by the '*Ash'arees*, *Mu'tazilah* and *Jahmiyyah* is established in some universities and institutes which are called 'Islamic.' And as for the *da'wah* to Allaah, then within it has emerged partisanship and ignorant groups which have allegiance and enmity based upon the *hizb* and overflowing with (people's own) desires. So you find a group which aims to rule and strives to amass the people, even if they have scant religious adherence, in the name of advantage and to achieve the chanted 'aim' such as the *Muslim Brotherhood (Ikhwaan ul-Muslimeen)*. Another group aims to guide people they call, even if this is not done in accordance with the right path and the correct way.

For this reason you will see them not paying any heed to falling into the *haraam* in order to guide others apart from themselves. You will see that many of their followers are ignorant and have no knowledge and this is like *Tablighi Jamaat*. What is also strange is that these two groups do not call people to *tawheed* and abandoning *shirk* so as not to “divide the people” from them.

As for corruption in regards to manners and character and following the ways of the *kuffaar* Westerners then this has affected many, especially the youth, male and female, so if all this is the condition of most of our *ummah* today, then it is an *ummah* of transgression which does not bequeath except its likes in transgression as Allaah said,

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“And thus we do make the transgressors supporters of each other because of that which they used to earn.”

{*al-An’aam* (6): 129}

As you are, just as you will be supported and rather they are far from the help of Allaah as they do not seek to help Allaah as He said,

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“If you help Allaah, Allaah will help you and make your foothold firm (i.e. establish you)”

{*Muhammad* (47): 7}

If not then Allaah will manage with His Virtue and Expansive Mercy. Then in regards to numbers and preparation, then we, as is not hidden, are weak in relation to our *kuffaar* enemies who have monopolized the arms industry and we are at a poor loss compared to what they manufacture. For that reason the successful means for the honour of this *ummah* and its empowerment to be restored is in returning to Allaah and calling to the word slowly and surely, so if the door is locked the *da’ee* should try another door, like this,

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“Whoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”

{*at-Talaq* (65): 2}

Those who call the *ummah* today to *jihad* against the disbelieving enemies are in reality striving for the destruction of the *ummah* from whence they do not comprehend. Shaykh *al-Allaamah* Muhammad bin Saalih al-‘Uthaymeen (*raheemabullaah*) said in response to a question which was put to him, and likewise we should respond in this way if it is said to us:

“Today, why don’t we wage war against America, Russia, France and England??!!” Why not? Due to the lack of military power which time has passed by all for them. The weapons that are in our hands are kitchen utensils like kitchen knives against rockets; this would not benefit a thing! So how is it even possible for us to fight those? For this reason I say: It is from foolishness to say that it is obligatory for us to fight America, France, England and Russia, how can we fight those when we disobey the wisdom of Allaah and shun His Divine Legislation. What is rather obligatory for us to do is do what Allaah has instructed us to do,

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“And prepare against them what you are able to from power...”

{*al-Anfaal* (8): 60}

This is obligatory for us, to prepare ourselves what we are able to from power and the most important form of power is *eemaan* and *taqwaa*.

Even reviving the spirit of *jihad* in Muslim lands will establish the *kuffaar* and as a result it is not correct to do that which will lead to greater harms from the destruction of the Muslims, or to do that which will increase the rule of the *kuffaar*, as we see around us.

A POINT OF BENEFIT:

Some of them object to the saying that the Legislation for *jihad* is avoided today because we live in a time of weakness, via use of what was relayed by the *Shaykhayn* from Mu’awiyah ibn Abee Sufyaan (*radi Allaahu ‘anhu*) that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said “There will not cease to be a faction from the Muslims fighting upon the truth, clearly apparent to whoever opposes them, until the Day of Judgement.” And in *Saheeh Muslim* ‘Abdullaah bin Umar bin al-’Aas (*radi Allaahu ‘anhu*) said: “*The Hour will not be established except that it will be on the worst of*

creation. They are far worse than the people of the days of *jaabiliyyah* (pre-islamic days of ignorance), and they will not call upon Allaah for anything except that He will give it to them. And they will be upon this.” Then ‘Uqbah ibn ‘Aamir met Masalamah (*radi Allaahu ‘anhuma*) who said “O ‘Uqbah! Listen to what ‘Abdullaah is saying.” Then ‘Uqbah said “He knows more, as for me then I heard the Messenger of Allaah (*sallallaahu alayhi wassallam*) say “There will not cease to be a group from my *ummah* fighting on the instruction of Allaah, dominant over their enemies. They will not be harmed by whoever opposes them, until the Hour is established, and they are upon this.” ‘Abdullaah said “Yes, then Allaah will send a breeze like the fragrance of musk and whose touch will be like the touch of silk but it will not miss a soul who has even a mustard seed of *eemaan* except that it takes the person (bringing death).then the worse of people will remain and the Last Hour will be established on them (in their time).”

The objector will say **“Within these two hadeeth and their meanings is certainty of the continuation of jihad in every time and that the Muslims would not leave off it until the release of the pleasant breeze.”** The understanding of the objector about the continuation of jihad is refuted from three angles:

1. The *sunnah* of the Messenger of Allaah (*sallallaahu alayhi wassallam*) is the biggest witness and clearest evidence that fighting is not an on-going process but rather stops between a war and the next. This is a clear refutation of those who use these texts as evidence.
2. Eesaa (*alayhi salaam*), “when he descends will fight the *yahood* and others. When Allaah unleashes Yajooj and Majooj He will reveal to ‘Eesaa that “fighting should not be done and to take those with you to Mount Toor, as you will not have any power to against them”, verified by Imaam Muslim from an-Nawwaas bin Sam’aan, as has preceded. Within this *hadeeth* ‘Eesaa (*alayhi salaam*) does not continue fighting until the pleasant breeze.
3. The *sunnah* explains each other, so it is not correct to take some speech of the Messenger of Allaah (*sallallaahu alayhi wassallam*) and build upon it without looking at his (*sallallaahu alayhi wassallam*) other speech which he explained. It has preceded from the evidenced that *jihad* of *talab* is not correct during conditions of weakness and *jihad* of *dafa’* is applied after the enemy is established.

So what if it is said **“what is the meaning of these two hadeeth?”** It could be said: Their meanings are that there will not cease to be a group establishing the command of Allaah, such as *jihad* when the times comes for it, which is in a time of strength in *eemaan* and military might and when engaging in it is for the good of Islaam and the Muslims.

Some object via referral to the *jihad* of the Muslims against the Tartars (Mongols). It can be said in refuting this from a number of angles, but we will suffice with two:

1. The *jihad* of the Muslims against the Mongols was *jihad* of defense not offensive.
2. This incident was a related historical event, so it is obligatory for the objector to utilize evidence from the Divine Legislation and not from an historical incident.

If all of this section is well-established and clear, it will be well-known with the people of *sunnah* that leaving the obligatory acts of obedience is a sin and whoever falls into it does not necessitate that the person has denied its Divine Legislation. Whoever leaves the relationship of the wombs, being good to parents and other forms of disobedience to Allaah, then such a person is sinful not a disbeliever as leaving a good action does not necessitate denying its Divine Legislation, except according to the *Khawaarij*, the *Mu'tazilah* and those who have been affected by them. An indication of these issues has preceded with the statements about ruling by other than what Allaah has revealed. All of this is when they are abandoned even though one is able to establish *jihad* and when it is in the best interests to do it. So how about when there is no strength to wage (military) *jihad* and it is in the best interests to leave it in such conditions?